

made very good use of it in getting square with "old father" Laban by raising a large herd of spotted cattle for himself at Laban's expense. With this self-evident truth before them professors of religion should have no difficulty in bringing about a complete transformation in their lives, in harmony with the will of God. The first thing needful is to know the Lord's will as revealed in his word, not as taught or reflected by uninspired men. At this point many fail, as they neglect to study the Bible for themselves but depend upon the preacher to do it for them, and thus fail to get the truth direct from the fountain and lose the benefit of close association with the Master which they would have if they read for themselves. It has been said by some one that many professors of religion "read a yard of newspaper and not an inch of Bible a day." Is it any wonder that such are not transformed by renewed minds? If our time is occupied by reading current news, popular novels, magazines, and secular literature generally, if our association is with the gay and frivolous, with such as are not endued with the spirit of the Master, if our diversion is the theatre, or popular entertainments of the world; if our interest is centered in politics rather than religion it is impossible to accomplish a transformation that will reflect a renewed mind, or that will prove what the will of God is. If we would transform our lives, renew our minds, acquire the Christian graces, and receive the baptism of the Holy Spirit we must study God's word, commune with God's spirit, associate with God's people, and mainly read literature bearing upon religious subjects. The law of association is as inexorable as the law of health; disregard of either will bring about disastrous results, the former is however the more dangerous because the unfortunate result of its violation may not become known until it is eternally too late to effect a remedy.

There is another grave question involved in this life, if we would enjoy the blessedness of life to come.

In conclusion let it be understood that transformation is not regeneration, the former is a progressive work on the part of man aided by the spirit of God, the latter is an instantaneous work of God through the spirit which must be preceded by faith in the atonement, which comes by hearing, and accepting and not by reformation as many would try to make it appear.

"THOUGHTFULNESS is never an excuse for wrong. Our hasty actions disclose, as nothing else does, our habitual feelings."

### THE DIVINE IDEAL OF HUMANITY.

C. H. BALSBAUGH.

MY DEAR SISTER:—Why should I withhold this christian appellation? There are ecclesiastical brothers and sisters, and also fellow-members in Christ Jesus. "They are not all Israel which are of Israel." Rom. 9: 6, 7. Not all are Christians who are baptized and wash feet, and commune and comply with church requisitions. It is possible to represent the indwelling Christ by a very imperfect symbolism, but not by a selfish, unholy life. Type and life are not synonyms. But Christ and life are. To share Emmanuel's cross, to the extinction of the last spark of the Adamic life, is the grand fundamental reality of which baptism is the dim shadow. To assimilate Christ by inward, spiritual personification, is to realize that conscious blissful communion with God, of which the eucharist is a faint emblem. Modest apparel becomes a saint, but it may cover an unrenewed heart. Where Christ is the life and the peace and the robe, the gewgaws of fashion will drop away without being torn off by ecclesiastical authority. Where the Triune God has his home, the world and the devil are excluded. Those who plead for the "lust of the eyes, and the pride of life," know not Christ. Those who cannot break with the allurements and associations of the world, have not been baptized into Christ's death, nor risen with him by the glory of the Father into newness of life. Rom. 6: 3, 4, 5.

Your letter is an intense aspiration after the glorious realities of which the christian symbols are the impressive types. Just such struggles and agonies as have characterized your spiritual history have been the salient features of my own. At first I knew nothing higher than environments. I was at peace because there was no friction with human relations in the family, in the church, in the community. But my horizon widened, inward and Godward, and I stood trembling and condemned before the awful splendors of II Cor. 4: 6. Oh those words of unutterable import: "*God hath shined in our hearts, to give the light of the knowledge of his glory in the face of Jesus Christ.*" To have that vision and realize its meaning, is to be henceforth dead to the world. This is christianity, this is salvation, and only this. The chasm between the flesh-born and the God-born is so marked—so broad and deep and fixed, that even a lunatic can discriminate. Incarnation and manifestation are inseparable. A Christian can no more be hid than the sun. Holiness is the luminous name of God in our foreheads.

If the Holy Ghost will be allowed his own way, we *will* be one in Christ Jesus. Gal. 3: 28. God *cannot* incarnate himself without developing his own character. Humanity is his, and he has glorified it in the person of his Son, Jesus Christ. "*As he is so are we in this world.*" I John 4: 17. What cares such a soul for the honors and pleasures of sense. "Christ in us the hope of glory," gives intense reality to Rom. 8: 35-39. Oh that blessed reiteration of John in his epistles: "*we know*;" "*WE KNOW*;" "*WE KNOW.*" This is not only an Apostolic privilege, but a universal christian fact. Press toward the mark, dear sister, for the prize of the high calling of God in Christ Jesus. It is a dazzling goal: *eternal life*—the very blessedness and peace and glory of God. Love is the essence and totality of it all. I John 4: 16.

Thanks for your remembrance of Heb. 13: 16. Verily, the highest luxury which even Deity can enjoy is *sacrifice*. Here is in very deed the test of our religion. Drones and niggards have no place in the Kingdom of Christ. John 5: 17, and I Cor. 15: 58, are parallels. God's humanity we find in Col. 2: 9, 10. Take Christ away, and there is no Christianity. God in the flesh is an eternal miracle. "That Christ may dwell in your hearts by faith," is as literally true, as that "God was in Christ, reconciling the world unto himself." Eph. 3: 17; II Cor. 5: 19. That the true reading of the Holy scriptures is possible only through the direct teaching of the Holy Spirit, is as incontrovertible, as that Christ was taught of the Father. Luke 24: 27, 45; I Cor. 2: 13, 14; John 16: 13, 14. *Believe it, BELIEVE IT, BELIEVE IT.* Falter not at the mystery, but glory in it. Be not disturbed by the ignorant clamor against the miraculous. Be a living witness to John 14: 23.

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### SHE KNOWS GOD.

Doctor P. was riding in the suburbs of Buffalo with his small boy, and stopped at a tavern to water the horse. The child watched the operation intently, and, evidently thinking it clumsily managed, piped out:—

"Papa, why doesn't the horse take the pail up with his feet and drink?"

"Why, he isn't made that way."

"Why not?"

"Well, God didn't see fit to make him so?"

"Why didn't God make him so?"

"Ah! that beats me. How should I know?" The infant's respect for his father clearly suffered. "H'm!" he said, after a moment's hesitation, "I'll ask grandma. She knows God."